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The Liberal

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YOUR CHURCH AND MINE

This is to be a very personal article without dealing in personalities. I do not mean any one church I mean **your** church. I do not mean any particular individual I mean **you.** This is a paradox but like all paradoxes closer examination reveals its truthfulness.

My primary assumption is that you have a church. If not you would not have read even this far. Having a church there are certain relationships that prevail between you and that church. It is with these relationships that I am concerned. Why did you identify yourself with the church? What has the church done for you to justify your motives in associating yourself with its life? What have you done to help the church meet its objective?

Is the relationship between you and your church all that you hoped it might be? Are you disappointed or do you find your church a greater factor in your life than you anticipated? If you are discouraged in your church contacts are you weighing carefully the causes? These are vital and important questions and ones that every church member ought to consider at regular intervals.

A church is a group of individuals associated together for definite purposes. The degree of organization of any church depends upon the policy of the group. Whether the church is highly and effectively organized or permits a flexibility of relationships that church will take on the character of its individual members. Your church will be just about what you make it. Not only does your church have a molding influence over you but you must never forget that you directly create personality for your church.

There is a type of person who is unable to find a church that commands their association. The whole church idea is repulsive and they go their way without church affiliation. They have their reasons for this attitude and are frequently justified in their position. Yet, it seems to me, that with the diversity of churches today there is a church somewhere which will meet the demands of a great variety of temperaments and view points. I am not so concerned just now in inspiring church identification as I am in awakening a reconsideration of the relationships between the church and its members.

Allegiance is a noble action. If I think sufficiently of a church to become a unit in the organization that church has a distinct claim upon me.

I am a part of its organic life. I am therefore essential to its perfectibility. I am either a hindrance, a drag, an impedimentum or an energizing radiant helpful addition. The church and myself are both advantageously served by a careful analysis of our mutual opposition. If I think sufficiently of my church to identify myself with its life I ought to concretely express my esteem by a lofty willingness to participate in its activities. Every church has sponge-members. They absorb everything and never give anything until they are squeezed into it. I do not have in mind merely money giving. I mean all the loyalties. The church is justified in making reasonable demands on its members. Members are justified in withdrawing from the church if those demands cannot gladly and graciously be met. Personally I would not belong to any organization that did not

merit my unreserved loyalty. If the church is worth anything it is worthy of my all. One hundred active constant members of a church can make that church a more potent factor in society than a church with two thousand members with apathetic tendencies can ever be. Numbers are a menace whenever individual alertness and interest are submerged. I am consistently keeping in mind my original dictum that the church as a whole will assume the character given it by its individual members.

You have an ideal for your church. You are anxious that your church will be a very important factor in the life of your city and community. It seems to me that the sincerity of your ambition for your church is measured by your individual helpfulness in aiding your church to realize your dreams for it. Your church needs you and you need your church. Perhaps you need the church more than the church needs you.

At the very beginning of the winter's activities in the churches it is a very good thing for church members to make a careful survey of their church relationship. Perhaps you are not in the right church at all. Perhaps your efforts to conform to the standards of your church will only retard your spiritual evolvement. It would be much better for both if you feel an antagonism to find a church more nearly in harmony with your conceptions. It is a far more noble act to quietly leave the church for another of your choice than attempt to disturb the unity of the church by articulate antagonisms. Perhaps the whole difficulty of your unsatisfactory relationship may be accounted for by the poverty of your own efforts in being a helpful factor. If you love your church deeply you will think long before you wound her. To love much is to forgive much. So if you are not getting from your church all that you feel you ought why not ask yourself the question if you are justified in expecting much? What the church does for you is in direct proportion to what you do for the church. If you resolve at the very beginning of the winter's work to increase your interest, practice loyalty, assist by regular attendance and assume your share of financial obligation you will speedily experience a reaction of encouragement in your own life. An enrichment and enlargement of your spiritual faculties will be the inevitable result. Your church will awaken with renewed vitality and it will be nearer the ideal which you desire. Think a little more carefully about your church and you and it—will not be long until you both are better friends and more indispensable to each other.

BOOK CHATS

It would be difficult to definitely decide as to just what particular branch of literary expression appeals most to me. Perhaps I would put the essay first and then again I might not. Much depends on the mood one is in when the choice is made. But of this I am certain that Memoirs and autobiography have a great appeal. People are always more interesting when they talk or write about themselves. Anyhow they can speak with more authority about themselves than on any other theme. Since beginning my winter's work I have read one of the most interesting and unusual autobiographies it has ever been my privilege to read. For many years it has been my desire to hear Dr. George A. Gordon, pastor of the Old South Church, Boston, preach. But one of the costs of being a preacher is the impossibility of hearing other preachers in their own pulpits. No preacher can justly be judged in

any other place than in his own pulpit. Here he is in accustomed environmental influences. No distractions interfere. He is at home. The other evening in Cleveland I heard one of the foremost ministers of America fail utterly on a platform in a strange auditorium. I know that that man is capable of great pulpit-oratory but he was five hundred miles away from his own pulpit.

Dr. Gordon of Boston has kept rather closely at home in his public ministry. About the only opportunity one ever has of hearing him is in the pulpit of the old South Church. This has never been my privilege. But now I can sense the genius of the man thru the medium of the printed page. He has written an account of his rich cultural and spiritual life in a volume which he calls, "My Education and Religion." If I were rich with philanthropic inclinations I could perform no greater service for the pulpit of the future than to place a copy of this book in the hands of every student for the ministry in America. But its goodness and value does not stop with Embryonic preachers. It is a book which will quicken the deep currents in every life. Every experience of life Dr. Gordon has assimilated into some value. A disciplined and orderly mind which is the servant of a trained will is evidenced on every page. His fine perception of values predominate through out his life. His keen judgment concerning emphasis permit him a nobility of character which gives effective coloration to his pre-eminent ministry. I regretted when I had finished the last chapter late the other night in my Pullman berth. As I snapped off the light I thanked God that Scotland gave and America produced such a radiant and glowing life. Houghton Mifflin Company of New York and Boston publish the book and any book seller is doing you a favor to sell it to you.

"WHAT IS THE BUSINESS OF THE CHURCH TODAY?"

A Sermon By Dr. Bradley Delivered Extemporaneously, Sunday Morning, October 11th. This is Published From Stenographic Report.

If I were a Calvinist in my theology, I would say that the surest evidence of our Adamic nature is to be found in the willingness and glibness in which we criticize. The critical faculty is one which seems to be very highly developed in all of us; I think much more so than the constructive faculty. It is much easier for most of us to tell what is the matter than it is for us to tell how to change conditions or submit a constructive program. It is much easier to stand on the side lines and criticize the players than to be playing the game ourselves.

The universality of this faculty of criticism is one which is so evident these days that we have to tread very carefully when we come into the presence of any man's opinion, for it becomes increasingly easy in view of the great emergencies that are expressing themselves one after another in human society today for us to assume the role of the critic with no effort whatever to alleviate conditions by constructive programs.

Now this philosophy of criticism is one, of course, which could not be entirely eliminated, otherwise there would be no surgical attitude toward life; the at-

titude of going fundamentally and basically to that part which is violating the laws of moral health and removing it from the sick body of the world and of society. We must have the surgical attitude of mind, but if we possess the critical attitude of mind to the exclusion of any altruistic emphasis that is always expressing itself later in some sort of constructive program of life, then it seems to me we are losing in a sense the ability of contributing to the problems of this hour.

In my subject this morning is "What is the Business of the Church Today?"—What place does the church occupy as a social and spiritual and intellectual force in the affairs of modern society when some great industrial or military or economic program is about to be given to humanity, does it fear the Church? Does it have any awareness of what the attitude of the Church will be? Does it care particularly what the Church does or says? Just how vital a factor is the Church in our modern life?

Why is it that there are sixty million of people in America that are not members of any church, Roman Catholic, Protestant or Jewish?

Sixty million people in America who do not consider the church as an institution of sufficient importance either in what it contributes to the life of the community or society or the offerings which the church has to them as individuals to become identified with it as an institution.

Now about some of these things I am going to try to talk a little while this morning. Obviously, it would be very easy to assume the role of the pure critic and just stand to one side and watch what so many people interpret as a great colossal expenditure of energy and money that gives very little for the investment back to the individuals or society; it would be very easy for me to just stand here this morning and occupy your time and mine in a recital of bare criticisms. There are many that could be given, and I am of the opinion that the vast majority of them would be justified. We could assume purely the role of the critic toward the church; and in these days it has become exceedingly the fashion and a pastime on the part of some of the molders of public opinion of this country and of Europe to spend a great deal of their mental energy in crystalizing what they think is a formidable criticism against the church as an institution. We find it a very common thing these days to pick up a newspaper and see reflected in some editorial the attitude of the writer in regard to the church. It is not at all a hard or difficult thing to find some of our most reputable magazines publish articles by authoritative people who write with antagonism against the church.

The Church is under fire! There is not any doubt about that. And any one in the Church who does not recognize that fact loses the most important and primal thing in connection with this whole discussion of the Church.

The Church is under fire! And, of course, this is to be deduced from the simple fact that religion itself is under fire. Never before have members of the laity — I mean by that people who are not professional in their theological attitudes or practices, but the laity, the great rank and file of mankind all over the world is manifesting an unprecedented interest in the subject of religion. The attractive thing about this unprecedented interest is to be found in this situation, that it does not represent a spontaneous outburst of blind faith. The world is not by some miracle being driven into the consciousness of religion by the practice of faith; we are not deeply concerned these days about this quality of faith at all in connection with this great problem of modern religion, but there is a great renaissance of interest in religion, and injected into this spirit of inter-

est is the critical faculty with all of us; no matter what our individual reactions might be in some particulars in regard to this principle of religion, we all of us are beginning to ask questions about it.

The very fact that we are asking questions attests to my mind two very distinct things: first, that we are feeling in our lives today that there is an incompleteness. I think that that is one of the great universal emotions of this hour; at least, I find it so.

I know that way up in the Adirondack Mountains in New York State, while riding the other day watching the brilliant color of autumn creeping more deeply into the foliage of the Adirondack Mountains, I was sitting in the smoking room of a Pullman compartment and I heard a group of men discussing this very question of religion. I am hearing Religion discussed as I never heard it discussed before, and the latent thing back of the discussion which I heard this week was the fact that they were aware of some incompleteness in their lives; that there was some corollary in life that had not yet found its expression on an axiomatic basis; there was that incompleteness of life, and I don't know but what that in itself evidences a spiritual quality to the whole personality of man.

Now then, it seems to me, that perhaps after all this evidence of incompleteness, this awareness that there is something in life, some quality that I am losing, that my life lacks incompleteness, and this sense of my incompleteness to me is the starting place for the study of the whole religious faculty.

Now on this subject of Religion, therefore, we are beginning to feel as individuals that in spite of our prosperity, in spite of the magnitude of our achievement and the character amongst the people of the world, in spite of the ease by which we have learned to regulate our household in spite of the sense of security which we might feel in the protection of our own homes, in spite of the fact that we have evolved to a position whereby we feel ourselves to be secure and confident in this great struggle of life, in spite of our success, whatever it may be, yes, in any department of life, in spite of our success, the little subtle something called the Soul begins to manifest reactions, and one of the reactions is that something—and man becomes a religious animal. I think all students of anthropology here this morning will agree with my deductions and reasoning.

Now, the crystalization of that faculty of incompleteness and of recognizing that incompleteness, rather than the incompleteness itself, because usually we do not have a very clear conception of just what we are incomplete in as an identity. The only thing we have is the sense of the condition itself and not the degree of that fact. Our only consciousness is the sense that there is something; what that something is is a far different matter and is a far different story.

Now then, as the years roll on man found the development of this faculty to be very seriously impaired by certain things that took place in his social relationships, and, consequently, at intervals through history he has spasmodically reacted against certain social and economic conditions extant in human society, but all during the time he has sought to improve the opportunity when it presented itself with any quality or any suggestion where he could find anchorage and he would envisage that possibility that might ultimately bring him that sense of completeness. And the attractiveness of the personality of Jesus and the paramount structure upon which his philosophy was clothed and based was to be found in the fact that Jesus gave to individual lives with which he came in contact that feeling of assurance and certainty that here was the philo-

sophy that answered this natural craving for completeness, or to complete the segment of the circle.

That I think is precisely the attractiveness of Jesus, and I think it is the attractiveness of Jesus today. And the Disciples who came in contact with the Master—they and not Him, Paul and not Jesus,—the moment they started to regulate his philosophy and to localize it so it could be stated in forms of a static creed, immediately they organized themselves into an institution that has flowered and blossomed at irregular intervals down through the ages as the Christian Church.

Jesus Himself never considered founding a church. Jesus nowhere in all his recorded words ever said that he was going to found an institution which would be a static closed institution, that if men would conform to certain practices and certain rituals and certain functions of this institution they could be admitted. There is nothing more contrary to the whole life and personality of Jesus than this idea that he founded churches or founded and organized religion.

Those who disagree with me this morning I need only to refer them to that scene between Jesus and Peter where the Disciples are standing about, and Jesus turned to Peter and after Peter has told Him what the gossips and critics are saying about Jesus, Jesus turns to Peter and says: "But, Peter, who do men say that I am?"

Evidencing the thing that I want to suggest to you that even the character of Jesus was of such quality that He Himself could not convince those who were actually with Him as to just who He was.

Is it to be wondered at that in these days there should be a diversity of opinion who Jesus was or what He was, if in the very day in which He lived people could not know who He was or what He was; in the very group in which He moved there was an uncertainty; and in Palestine there is one great Order that even today accepts John as the Messiah in Palestine.

There has never been a uniformity of opinion as to this character and personality of Jesus. Never!

And so when Jesus turns to Peter, He Himself is curious what men think, and He says: Who do men say that I am? And Peter turned to his Lord and says: Why, some say you are Elias, some say you are this and some say you are that. Then Jesus says to Peter: But, Peter, who do you say that I am? And Peter says, "Thou art the Christ, the Son of the living God."

And I would have you notice that Peter did not use the Hebrew word "Jesus" which was the human name for Jesus, but he used the word Christus, and Christus is the logus of the first chapter of John. And the spirit of Christ and the personality of Jesus are two separate and distinct things entirely, for the spirit of Christ which is the spirit of the Logus, the spirit of God, has been extant in the world for all the generations of man. And this Logus in the begininng was the word, and the word was with God, and the word was God.

And Peter, who followed very closely the footsteps of his Master, was sufficiently attuned to the Christ consciousness which he had seen manifested in Jesus, that he could say to the world "Tho art the Christ, the Son of the living God." For the whole mission of Jesus was none other and never has been any other than to reveal to man the personality of God. That is the mission of Jesus. It became necessary for him, of course, to live thru all the discipline of great beauty, great dignity and great splendor that he might come to that moment in his development where he could say, "I and my Father are one."

Now the spirit of Christ, the Christus, is abroad in the world today, and I believe Ghandi, for

instance, of India, has the spirit of Christ; we can safely say that Ghandi was the son of God. Who art thou Ghandi? Why, thou art the Spirit of Christ, the son of God.

Every great man that throws away the opportunities for self-advancement, wealth and the securities of civilization and spends his soul's energies upon the unfortunate and the poor and lowly and upon the down-trodden and outcasts—any man who gives himself to the world is a saviour and the son of God, I care not whether he is a Mohammedan or a Jew, he is the Christ spirit at work in humanity's heart.

It is this thing, my friends, that is so little understood when we come to this whole question of religion.

And then Jesus said to Peter, "Upon this rock will I build my church." And He used the Greek word "Ecclesia." I wish you would go to your Greek lexicons and there you will find that the Greek word Ecclesia does not mean Church in any sense, as we know the Church today.

Jesus was founding his spiritual beauty upon the dedication of the great mind of Peter who recognized what he stood for and what he was doing in the world.

That is one side of this question. Now another side. Only by way of introduction did I desire to suggest to you the origin of the word Church.

Now we come to the whole modern condition as we know it and as we see it. When I use the word Church I would have you bear in mind that I am making no effort whatever to classify it as Protestant or as Roman Catholic. I am speaking now of the church as an institution, as a factor in society.

Now what is the business of the Church? We already know that it does not meet the response of a united people. We know there is a great deal of sophistry and much platitude given in this and every other age of our development. Let us not be concerned with phrases and platitudes. Let us look the proposition squarely and fairly in the face. What is the business of the Church?

Now the Roman Catholic Church has sought to emphasize entirely as the business of the church. Please remember now I am speaking of the ideal basis. They have sought to emphasize entirely the spiritual welfare of its members, and consequently, never actively—and I am choosing my words carefully—never actively has there been a concrete expression of the Roman Catholic Church as an organized institution, as such, interfering with any economic, social or political program of society.

Now I am saying that because, remember that I said a moment ago that I am using it as an ideal attitude of the church; that the church is to concern itself entirely with the spiritual welfare of its members.

Now the Christian Science Church—and I am giving you these two illustrations because of the fact that they are both such outstanding successes, and it is utterly impossible for any man who is concerned with the church today to ignore a success. You may disagree, but you cannot ignore them. And in a discussion of this question it is quite n e c e s s a r y, it seems to me to have some idea of the psychology of the success. The Christian Science Church is growing by leaps and bounds. The mere fact of beginning services at ten o'clock in the morning does not matter to them, neither does four or five or six o'clock in the morning matter to my Roman Catholic friends. They have a certain sense of loyalty. And at this moment you cannot get into the Seventh Church of this city; not a seat left. And tonight it will be the same.

Now you may not like that sort of thing and it may sort of stir you up, but please before you blame the church for it find out whether there is anything the matter with you.

Why, this morning my Roman Catholic neighbors were going by my study at seven o'clock, and I thought of some of the criticisms I heard some of our own members make this week because they had to get up earlier to get to church at ten o'clock in the morning.

Now don't criticize our Roman Catholic and Christian Science friends until you have something to criticize.

The Christian Science Church has refrained always. Now I am saying the same thing about the Christian Science Church that I did about the Roman Catholic. The Christian Science Church has refrained always from any active participation as an organized body in any social, economic or political question of America. The Church with them is an individual matter to establish their relationship with God or the relationship of their soul with God.

Now these are ideal conditions. I know some in the audience will say, well, I don't believe that. But please remember that I said IDEAL CONDITIONS.

Now what have we done as Protestants? In the first place we have broken ourselves into 386 different kinds of churches. That is the first thing we did. And the next thing we started to go off on a sort of tangent, on how much water you should use in a baptismal service. Then we got into quite an argument on predestination and forordination and trans-substantiation and all the other "ations" and we got all excited about that. So one group after another group said, very well, you can't go with me. And they went off and played by themselves. And so the thing went on until the Protestants have 386 different kinds of churches, and we have examples of them all here.

Now that is a very disheartening thing on which to begin, and it is the very basis that does not command the respect of the sincere and honest student of human history. Protestantism in its weakened condition, Protestantism in its quarrels and squabbles, —see the tragic condition in New Orleans today in one great branch of the Protestant Episcopal church in its attitude toward Bishop Brown! Bishop Brown's only crime was that he requested the sovereignty and the integrity of his own intellect. And I say, God bless Bishop Brown.

You see it manifested throughout the Baptist denominations in their attitude toward a man who is so far developed in his spiritual consciousness, that they act as little pewees who are snapping at his heels and ignoramuses who are barking at his shins,—Harry Emerson Fosdick, stands so far superior to all the Baptists that it is absurd to mention him in the same breath.

We go on to the Methodists, and we see that scholarly preacher, that great orator, the man who is known in England and on the Continent for his great mastery, Dr. Lynn Harold Hough of Central Church, Detroit, and a little bit of an insignificant editor in Port Sanilac, Michigan, has embarrassed Dr. Hough by forcing him into a heresy trial before the conference of the Methodist Episcopal Church in the State of Michigan. A man who stands supreme, with a right to think!

What is the matter with the church?

When the modern church will place as high a premium upon lofty thinking and free thinking as it does to the need of meeting a certain program of ritual or formula of belief there won't be sixty million Americans outside of the modern church.

What is the business of the church?

Is it the business of the church to interfere with all the social and economic and industrial programs of life? I maintain, my friends, that it is the supreme business of the modern church in the presence of modern problems to ask only one question; not how to adjust itself to the traditions or to history. But it is the business of the modern church to ask

only one question, and that question is: What is the right side of this matter. And it is the business of the modern church, Roman Catholic, Jewish, and Protestant, and its only business—and I have never believed that preachers or churches should be sticking their noses in the whole scheme of human society. We have a definite mission, and that mission is not to solve problems by legislation, not to solve a thing this way or that way; our business as a church and our business as preachers is to ask only one question: What is the right side of this matter?

And then wherever there is an economic injustice and an industrial wrong, wherever there is a bankrupt life, wherever there is malnutrition, wherever there is malformation or abortion in life, wherever life is all jumbled up and broken, our business is not to become the mentor or the judges; our business is to find out what is the right side of this problem, and in spite of losing our positions, in spite of losing esteem, in spite of anything and everything, our business is to defend the right and stand for freedom though that freedom may react in our own imprisonment or banishment, and through such quality is great modern leadership born in the church. And when the church will cease to be a static institution, when the preacher ceases to open the Bible and says to the public "You must believe this in the way that I give it to you or there is nothing facing you but hell,"—when they will recognize that every single man or woman has the right to think for themselves upon the matter of religion—the finest thing about this People's Church of Chicago that I know of is that there is no creedal test upon any man or woman who seeks membership with us; there is no limitation of intellectual ideas toward the things that this Church is trying to do. That has been the jail that has imprisoned the great onward march of the church; it has dissipated our energies; made us hate and hammer each other. In our own city there are three or four men who are trying to stand for the whole of Truth and God. They quarrel among themselves and call each other names. A sad comment upon the eternal Truth of God.

If we could only learn in these modern days that the business of the church is to inspire individual lives. It seems to me, my friends, that my business as a preacher and the business of this church never was expressed to me any more beautifully than the other day when I was coming from the loop on a bus, and one of the members of this church came back and sat down beside me, and he said, "Dr. Bradley, you are back and the old church is going to have services again, and I will be so glad." I said, "Well, why are you glad?" "Why," he said, "I am glad because it makes the week shorter between Sundays." And I thought is it possible that our church and its ministry to the city is making the weeks shorter for some tired and lonely and hungry souls? I said, "Ah, if that is true, it is worth every sacrifice we make of money or time. It is worth everything to be an inspiration to human souls."

And the business of the modern church, it seems to me, is through its ministry and its activity to be such inspiration to its individual members that when some great social question or some great industrial question or some economic question shall be presented to the people it will not be because the Church itself has interfered in politics, for I do not believe any church has any business in politics; it will not be because the church has been taking upon itself the legal side of the question; it will be because the men and women who compose the church, are as individuals inspired to moral rectitude, and they will go out in their individual capacities and do what the church can never do.

Inspiration to you as men and

women is the only excuse for the future success of the church.

I saw the Northwestern-Carleton football game yesterday afternoon. It was a better game than I expected to see. A mighty good game. And as I sat there on the bleachers and saw that band march down the field of Northwestern, and heard them cheer and saw the evidences of enthusiasm of the rooters and the students, and the game started: I thought that life has no greater analogy than a foot-ball team. And the one thing that impressed me very much in that game yesterday—and I am hugely interested in foot-ball. I like it. I like it because it is a case of fight. And there is not anything in this world, my friends, that is worth having that we don't have to fight for, even in religion. We have to fight our prejudices, our inheritances, our habits to find Truth.

And then something happened in the first half. Captain O'Brien of the Carleton team was temporarily knocked out for a few moments, and as he was stretched out upon the field they were bathing his face trying to bring him back to life, energy and strength; it was not alone that Carleton group of rooters led by their cheer leader. No, but with the opposing team and their captain flat upon his back, it was Northwestern's cheer leaders that led the bleachers on the stands in one great cheer for Captain O'Brien of the Carleton team.

How much the modern church can learn from foot-ball sportsmanship! How much you and I can learn, if we could only learn in this battle-field of life that though the best man wins and the best team with the best team work go off the field victorious, in our victory we can still have in our hearts cheers for those who have failed in life, and instead of fighting and warring and criticizing each other, if the men and women of the modern church could just give some cheers, I think that God would be much better pleased with His children.

"NE-PAW-WIN"—A LEGEND

The sun had set glowing red, forecasting a fine day for the morrow. So the plan developed while we sat in a semi-circle before blazing logs in the huge fire place after the evening meal. We craved one last trip up the lake—one more dinner cooked on the beach, one more outing before packing trunks and putting away innumerable things to await another summer time. True to prediction the next morning greeted us with sunshine and was many degrees warmer than for some time past. The lunch kit was packed and we were all aboard the "Arden" early, in a fine holiday spirit, and feeling invigorated in the bright cool morning air. Distant hills and shores were veiled in autumn haze, but as we ploughed the deep blue waters mile upon mile, the wooded shores presented such glory of color—all the gradations from green to brown, rose pink to deepest crimson, lemon yellow to burnt orange; we could do nothing but exclaim, and feast our eyes upon such pictures as no brush could paint. Through many bays the "Arden" made her way—one opening into another, each seemingly more beautiful than those passed, all large enough to be a good sized lake if separated from the rest.

Now the lake was mirror-like and sparkling in the brilliant noon-day sun; fish were jumping, rippling the water into widening circles; flocks of duck frightened by our boat would rise and fly to cover; the air no longer with a tang was balmy with the last breath of summer. We pulled into an old landing where a fine sand beach invited us to build our fire. It was only a matter of a few minutes before savory odors issued forth from frying ham and potatoes, and bubbling coffee aggravating appetites which needed no coaxing. No banquet

hall was ever as beautiful as this colorful woodland where we spread our table. Fallen leaves covered the ground as with a carpet of tarnished gold set with a fanciful pattern of brilliant mosaic, with a canopy above us gorgeous like the rich tints of Persian tapestry, and warm sunshine filtering through. A trail leading away from the beach, invited us to follow it into the woods,—leaves scattered from the birches like yellow butterfles, fluttered ahead of us, great clusters of scarlet leaves brushed our heads as we pushed aside the low boughs, the scent of those frost-kissed leaves remains with me still. The woods seemed illuminated with amber light, so transformed from the green and shade of summer we thought we had wandered into Fairy-Land! Suddenly emerging from the thick of the woods the trail lead us to an open space surrounded by fir trees—large pines and cedars, speaking of by-gone centuries—and in the place were a number of graves, each with a miniature house built over it. This then was the Indian Cemetery! To this resting place of their dead the Indians come from many miles at harvest time, when there is a sense of peace and plenty in the air, bringing with them fresh meat, wild rice, tobacco and other offerings which they place in the little houses over the graves, thereby receiving good-luck for the hunt, from the spirit who returns to partake of the gifts. (I wonder they never suspicion the lumber jacks who are the richer for the pilgrimage!). It was not without a feeling of awe we stood in that strange burial ground. There is something uncanny about an Indian dead or alive!

As we retraced our steps through the woods I fell to thinking of the young Indian maiden not lying in the little cemetery with others of her tribe, but alone on a beautiful island not far from our own island home. My companions begged for the story so I told it as it had been related to me by an old woodsman.

The most beautiful maiden of all the Indians in that vicinity was to be given in marriage by the Medicine Man of the tribe to a young brave. It was Autumn, the wild rice had been harvested, great bags of which formed part of the marriage dower, other gifts being many beaded ornaments, fur skins, a set of hunting knives sharp as a razor, blankets and rugs fit for a princess. These were packed as only an Indian can pack them in a birch-bark canoe and surrounded by all this sat the bride with her mother and father. Many days had they journeyed, crossing several smaller lakes and long portages, and now two thirds of great Lake Vermilion laid behind them. The young brave had agreed to meet them at a certain Island to take part of the load, for Big Bay with many miles of open water must be crossed before reaching the Reservation where the Medicine Man would perform the nuptials and the pow-wow and wedding festivities would last for days; by lightening the load they could make better time with their paddles. The bride-groom had been waiting since sun-up, and had some fine mallards caught feeding in the bay back of the island, for their dinner, which the squaw hastened to cook. The father with skillful hands wound the sheets of oiled birch-bark around the tepee frame of saplings, built earlier by his prospective son-in-law. The maid and her lover engaged in unpacking the gift burdened canoe and carrying the things to the tepee. Just as she shyly displayed the quite extraordinary hunting knives in their deer-skin case, well knowing her husband would treasure this gift, thunder pealed forth sharply from the dark clouds rolling up from the west. The father called for them to hurry; hastily closing the case and filling her arms with blankets she scrambled up the rock-bound embankment; the strings on her small moccasins

caught on a jagged rock—the largest of the knives slipped out of the case, fell and was held in a crevice of the rock, the maiden falling heavily upon it, the sharp blade cutting a deep gash in her wrist. All aid they could render was of no avail.

Through the long hours of the night the storm raged, seeming itself to wage battle between life and death. The turpentine torch flickered out in the wind. The young brave held the maiden in his arms; no one dared speak or move for fear of disturbing her quiet slumber, surely such refreshing sleep would heal all ills, and with the dawn she would open her bright eyes so like a fawns, and smile happily again! Finally the rain ceased, the clouds parted, through an opening in the tepee the moon beams veiled the Indian bride in silvery light; the lover bent down to her lips—they were cold!

At dawn the wind came up ferociously bending and uprooting trees and dashing waves high over the rocks. The Indian mother always a Spartan, prepared her child for burial in all her bridal finery; the father and lover enveloped her tenderly in sheets of birch-bark sewn closely with cedar strips; stoically they laid her to rest in a grave under the birches and pines.

Hunters who camp on that Island during duck season have told of being awakened by a long echoing musically toned call—(an old woodsman said it is the Indian love call.) and creeping to the rocks to investigate some have said they heard the rythmic dipping of a canoe paddle, and following the sound saw in the silvery moon path a birch-bark canoe with a young brave who beaches the canoe and stalks lithely into the shadows of the pines,—following him he has never been found; but a weird song sings in the treetops, again and again the love call is heard. This occurrence is always followed by a severe wind storm lasting three days. It all happened so long ago only the oldest woodsmen recall the story of the grave of the Indian maid. Some call her Ne-pa-win. (Spirit of Sleep.)

Grace Thayer Bradley.

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"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

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REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday, Program, Edgewater Beach Hotel. Departmental Meetings, Channing Hall.

Men's Forum—Second Monday evenings, Channing Hall.

The Temple Club—Second and fourth Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

THE WOMAN'S CLUB

"Home-coming Day" opening the season for the Woman's Club Oct. 5th will be one long remembered by those who attended the luncheon at the Edgewater Beach Hotel. One hundred and twenty-five women sat down to break bread with Dr. and Mrs. Bradley after the long vacation period. An informal reception was held at the close of the luncheon followed by the afternoon program which was opened by a charming address of welcome by the President Mrs. A. W. Fuchs. An exquisite musical program was rendered by the Philharmonic Trio Miss Selma Banta, Miss Ella Banta, and Miss Anna Slack; Miss F. Beeman gave a group of delightful songs.

Dr. Bradley gave a stirring talk on "Progress and Ideals," full of gladness for the outlook, enthusiasm and inspiration for the future.

The Educational and Philanthropic Departments held their first meeting of the year at Channing Hall Oct. 12th, with luncheon at noon served by the officers of the Club. Some excellent papers were read all pertaining to vacation memories. The Educational Department has prepared an exceptionally interesting program for this year under the heading "Many Sided Chicago." If there is anything of interest in Chicago left unearthed by the close of the season it will not be their fault. All who attend these Monday morning meetings will know more about their city than they ever expected to; its history and its literature, its music and its art, its schools, museums and churches, courts, crimes and leading citizens, libraries, merchants and community centers. Come and see how little you know about the city you live in!—There never has been keener interest evidenced by the members of the Woman's Club. Our church is no longer a castle in the air—it is taking substantial shape before our very eyes, and we are all working for it! The inspiration of a great year stretches ahead. May it close as happily as it has begun.

G. T. B.

THE TEMPLE CLUB

The young people of the church are having the most auspicious opening in their history. New members are uniting with every service. The interest in the work of the club is growing remarkably. The program committee is working incessantly on the programs and have planned something of value to the members and friends for every meeting. At the October meeting a large crowd heard Dr. Bradley on "What Price Glory."

The club extends an invitation to all of the younger group in the church to unite with them. The program for the November meetings will be published on the church bulletin and announced from the pulpit. Mrs. Eugene Engstrom, 4731 Kenmore Ave., phone Edgewater 7165 will gladly furnish information concerning the club and its activities.

THE MEN'S FORUM

The Men's Forum will inaugurate its season sometime during November. The program is in a tentative stage and will be announced from the pulpit. The committee is preparing a very interesting and informative group of speakers. The men of the church and community are invited to membership. The Forum idea is carried out. Free and frank discussions follow the lectures. The program details will be announced later.

TO THE BUSINESS WOMEN

Are you a business woman—employed during the day so that you are denied the pleasure women enjoy in their clubs? Are you often lonely, desiring friendship and companionship of other women? Do you miss the at-

home feeling in the church because you are unacquainted, while you notice others after service meeting and chatting familiarly?—You need not be deprived the heartfood of fellowship nor the stimulus of social and cultural advantages offered by women's clubs. The business Woman's Auxiliary of the Woman's Club of the Peoples Church was organized for you. The Auxiliary meets twice a month on Tuesday evenings, in Channing Hall, 4701 Sheridan Rd. An interesting program has been prepared for the season. Talked-of books will be discussed, papers of interest borrowed from the larger club meeting in the day time will be read, lectures by Dr. Bradley and others form part of the program as well as music, card parties and other social evenings. Auxiliary members will sometimes sew for the bazaar while someone reads or gives a talk on a chosen subject, thus linking themselves to the main club body, all working with one interest for the common good. An Auxiliary member is privileged to attend any of the meetings of the Woman's Club she may find it convenient to be present. Speak to any of the women at the doors on Sunday mornings or in the lobby, for particulars. The dues are very small. Busy business women do not remain strangers. Join the Business Woman's Auxiliary, or—let this also apply to the women in the church who are not employed yet have not availed themselves of the opportunities the Woman's Club offers. Feel at home in the church by being a part of its activities! Come! Let us be friends!—

—G. T. B.

THE SCHOOL OF RELIGIOUS EDUCATION

The school meets every Sunday morning at 9:45 in Channing Hall, 4701 Sheridan Road. There are classes for all ages and are taught by competent and trained teachers. The school has recently purchased some new hymnals which add greatly to the devotional life of the sessions. The parents in the church who are desirous of having their children presented with the moral and educational realities of a liberal religion are invited to place their children in our school. The lessons are all planned with a viewpoint of helping the pupil in the solution of the difficult problems of religion and life. A plain, practical and inspiring view point is taught. The Superintendent, Mr. Fuchs, Sunnyside 1324 will gladly give any information concerning the school.

CHURCH NEWS

The services of the church resumed Sunday morning October fourth in the Pantheon. The largest audience which ever assembled for an opening service greeted the pastor. During October in spite of the inclement weather the audiences have been large and responsive. The services are broadcast every Sunday by WQJ Chicago and hundreds of letters from enthusiastic listeners are being received by the church. Increased interest is manifest in every department of the church. The entire constituency is working, giving and planning for the new home of the church which is now under construction. The increased financial needs are obvious to all and it is hoped that every member of the Church will work and give as never before.

Dr. Bradley was invited by the State Teacher's Association of New York to lecture under their auspices at the fall session in Carnegie Hall New York City on October 24th. He spoke on "The Area of Life."

A large audience attended the lecture on "What Price Glory" given by Dr. Bradley under the Auspices of the Temple Club in the grand ballroom of the Sheridan Plaza Hotel Tuesday evening

October 19th. The proceeds went to the Building Fund Pledge of the club.

Dr. Charles Francis Potter of Antioch College was in the pulpit with the pastor Sunday morning October 25th. Dr. Potter was the special correspondent for the Christian Register at the Scopes trial in Dayton. He gave a most interesting address on the trial.

The Fiftieth Annual Session of the Illinois Unitarian Conference was held in the Third Unitarian Church Chicago Friday October 30th. A most interesting all day program was given. Delegates from this Church attended.

On Sunday November 29th Dr. Bradley will begin a five days' preaching Mission in the First Unitarian Church of Louisville Kentucky. Members and friends of this church will confer a favor on the Louisville Church if they will write their Louisville friends of this opportunity for hearing Dr. Bradley. On that Sunday Unity Church will unite with the Peoples Church in the service with the Rev. Fred V. Hawley, pastor of Unity Church, preaching the sermon in the Peoples church.

The ministerial activities during October were as follows—Oct. 5th, lecture before the Woman's Club, Edgewater Beach Hotel on "Progress and Ideals". Oct. 6th, meeting, building committee. Oct. 8th, address, Teachers' Association, Potsdam, N. Y., Oct. 10th, address Phi Delta Theta fraternity, Northwestern University. Oct. 20th, lecture, Temple Club, Sheridan Plaza hotel. Oct. 19th, meeting, building committee. Oct. 24th, address, New York City, Teacher's Federation. Oct. 28th, address, Minnesota Unitarian Conference, Duluth, Minn.

Dr. Bradley desires to express his gratitude at the response of subscribers in sending him the ten copies of The July Liberal which he very much desired.

The Liberal is published the first of every month and contains interesting matter concerning the church as well as editorials and a sermon by Dr. Bradley. Mrs. Bradley also contributes an article each month. The magazine will be mailed to any address for one dollar a year payable in advance. Kindly send your subscription to Mrs. P. E. Goold, subscription manager, 5035 Winthrop Ave., Chicago. All funds after expenses are met are placed in the treasury of the church.

It was a shock to their many friends to hear of the accidental asphyxiation by gas of Mr. and Mrs. J. J. Wayland and Mrs. Wayland's mother in their home at 4943 Karlov Ave., on Oct. 15th. A neighbor knowing Mrs. Wayland was ill and noticing no sign of life in their house for over twenty-four hours became alarmed and summoning other neighbors made their way into the Wayland home. Physicians say that had they been a few hours later none of the Wayland family would have been alive. They were taken to the Swedish Hospital where the mother succumbed to heart failure a week later. Mr. and Mrs. Wayland are recovering quite miraculously. Deepest sympathy is extended to Mrs. Wayland whose devotion to her little mother has ever been noticeable and beautiful.

FUNERALS

Oct. 16th, Mrs. Helen Winn. Interment, Evanston.

Oct. 19th, Mr. Roscoe Blakesly. Interment, Memorial Park.

WEDDINGS

Oct. 11th, Judge Abner Smith and Mrs. Edith Caswell.

Oct. 15th, Mr. Arthur F. Maas, Miss Nelle C. Sherwood.

Oct. 26th—Mr. Frank P. Werner, Miss Helen Blocker.

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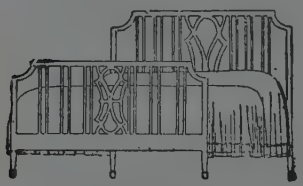

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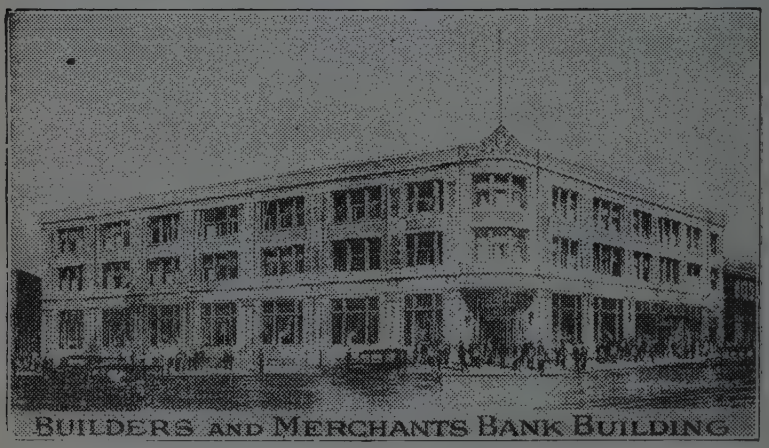

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